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Mr. George Keith's ACCOUNT OF A National Church, AND THE CLERGY, &c.

Humbly Presented to the

BISHOP of LONDON:

WITH SOME

QUERIES

Concerning the Sacrament.

LONDON

Printed, and Sold by the Booksellers of *London* and *Westminster*, 1700.

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Of a National Church, &c.

I Cannot in the leaſt Acknowledge—that ever any National Church can be a true Church of Chriſt:—It were indeed *greatly* to be *wiſhed*, that not only this *Nation*, but *all the Nations of the Earth were the true Church of Chriſt*. But Men ſhould not make ſuch Prepoſterous haſte, to make Nations Churches by meer humane Law, and Power; bare Humane Laws, and Edicts, and Degrees, will never do it; For indeed this hath been *the Ground and Riſe of all the Perſecutions that have been in* Chriſtendom; But thoſe that will have a *National Church*, they will have all others to bow to them, and join with them,—and—is always a *Perſecuting Church*, (it is her very Nature) ſo it muſt *always be exceeding Hypocrital*: ſeeing it begetteth Thouſands to be its Children and Members, *by the meer Will and Power of Man*, which only makes Hypocrites. *Way Caſt up*, p. 36.

Concerning the Teachers.

The *Teachers* — have been generally and for the **moſt** part, *Self-ſeeking, Worldly-minded, and Covetous Men, who loved Pleaſures and Riches more than God.* And this the *Magiſtrate* did well know, and ſaw the beſt way to prevent them, was to **Bribe** *them* with **Augmentations** and **Benefices**—The Preachers of the *Waldenſes* were *Lay-men* moſt of them, and wrought with their Hands; *as the Teachers of the Primitive Church did*, and had no ſet *Stipends* or *Sallaries*, but *Preached freely*. p. 40. 41. p. 42. *Ib.*

Immed. Rev. p. 136. And they are very Blind who see not, that upon this Foundation of denying Immediate Revelation, or teaching of God's Spirit, depends their Church-Ministry, and the whole Clergy, and their so called Theology, and Philosophy-Schools, and Colledges; for if once People were Perswaded, and Convinced that God did teach, and would teach them, who wait on him; Such and many more Things, and in a more Excellent way than they are taught by them, for such great Sums of Money, then they would turn their Backs upon them, and their Colledges would become like, the *Abbacies* at this Day, (which lodged that Prophane Rabble of *Papist-Monks*, and *Friars*, who pretended to as great Spirituallity as the National Priests do) an Habitation for Owls and Ravenous Beasts, and then down should all the **Proud, Lording, Lofty, Clergy**, with their many Degrees of *Doctorships*, *Lordships*, and *Musterships* ☞ pass; who being Strangers to the True Knowledge, which is Life, Peace, Joy, and Satisfaction, in full Assurance to the Soul; are vainly puffed up in their Fleshly Minds, by the Form of Knowledge, in the Letter, as I was my self, whilst among them, and thought all Men Idiots, and Unlearned, who were not skilled in that Literal Knowledge.——

And I was Convinced that I was yet Ignorant of the True Knowledge of God, I came to vallue one Dram of the Living Knowledge; (from God himself) so to speak, before all the Tallents of that other, which I had Laboured so much for, and had Cost me so much Travel and Money, and I saw it was all but Loss and Dung; and it lay upon me from the Lord **to depart from these Teachers**, who could not point me to the Living Knowledge of God, where I could find it: And I came and heard Men and Women, who were taught of God, who pointed me to the True Principle; and tho' some of them could not Read a Letter, yet I found them ☞ Wiser than all the Teachers I ever formerly had been under; and now the Lord hath brought me into a Measure of the same Living Knowledge from his own Mouth; and if People were Convinced that there is such a Blessed and Glorious Dispensation,

penſation, and ſo freely attained, they would turn their Backs from the *old Formal* Clergy, and wait upon the Lord for Knowledge, and theſe they would only hear, who were taught of God themſelves. *Ibid.* 30, 31. Altho' the School-Men and National Teachers Doctrine, who *generally* being Men void of all Sence and Feeling of God, have in the Blindneſs of their Minds, and in the Wiſdom from below, that is Carnal, Earthly, and Deviliſh, framed and invented this perverſe Doctrine for their own Gains and Ends.

Concerning the Members of the National Church.

The Members of the National Churches, generally are a Mixed and Confuſed Rabble of Godleſs *Atheiſts*. p. 192.

Concerning Baptiſm with Water.

I ſay that Baptiſm with Water is not meant, becauſe not Expreſſed, nor by any true and juſt Conſequence, is proved to be meant in *Matth.* 28. 19. *Truths Defence*, &c. p. 135.

Concerning the Scriptures.

It is only the Words that Chriſt himſelf Speaks, *that are Spirit and Life*, and they who *ſeek Life* in the Letter, ſeek the Living among the Dead; for it declares of the Life, but it is not therein, but in him. *Immed. Rev.* p. 96.

Concerning Singing and Artificial Muſick.

As for the Singing on a Book, and with Artificial Muſick, and Notes or Tones; It is no part of Goſpel-Worſhip, being no where either Commanded or Practiſed in the *New Teſtament*. *Presb. & Ind.* &c. p. 53.

Concerning Names and Habits.

Is it not the Popiſh Church, thy Grand-mother, who hath taught this Diſtinction of *Laick* and *Clergy*, *Secular* and *Spiritual*? For theſe ſhe only calleth the *Clergy* and *Spiritual*, who *Rector Correct.* p. 122.

who

who are either *Priests*, or *Bishops*, or *Popes*, or in some such Order: But the rest of the People she calleth *Laicks*, as to say the Vulgar and Common People; and *Secular*, as to say, Worldly and Temporal; Whereas the Apostle calleth the whole Body of the People that believeth, the *Clergy*, or Inheritance of the Lord——Have they the less *i.e.* of the Spirit, because they are *Tradesmen*, and *Farmers*, and *Shepherds*, and *Fishermen*, and *Ploughmen*? And have ye (*i.e.* that call your selves the *Clergy*) the more, because you Labour not with your Hands, but live upon the Sweat of other Mens honest Labours; or because ye have *Hebrew*, *Greek*, and *Latin*,——or because ye are called *Masters*, and walk in *Long Robes*, and have the Chief Places in *Assemblies*?

123. ☞

The Rector Corr. p. 125. Again, are not these, called Teachers of the Man-made Ministry, Ambitious? Do they not affect great Titles? And if it be Sin to affect them, is it not, because they are Vain and Sinful? Have not some of the *Clergy* (so call'd) greater Titles now, then the *Rabbies* had of Old? As your Grace, your Holiness, Most Reverend Father in God? *&c.*

Concerning the Sacrament of the Lord's Supper (so call'd)
G. K. *Querieth*,

Truth's Defence, &c. p. 148, 149 150. 1. What Scripture hath he and his Brethren to call that Eating of Bread, and Drinking of Wine, once or twice in a Year, in the Publick Assembly, the *Sacrament*?

2. What Scripture have they to Instruct them how oft they should use it, as once, twice, or four times every Year? And if they have none, was it not then left to the People, according to the Query, at least as to the time?

3. What Scripture have they for Consecrating it? or when did Christ say, *Before ye Eat it, Consecrate it*?

4. When did Christ give only the Power to a *Priest*, or *Presbyter*, or ordained *Minister*, to Consecrate it, so as without the said Consecration by some *Priest*, or ordained *Minister*, it is no Sacrament? And seeing every Christian may

Eat

Eat it as well as the Minister, why may he not also Consecrate it, as well as he, seeing every true Christian is a Priest?

5. Where did Christ appoint that these Words *Take, eat, this is my Body*, should be the words of Consecration? And have ye not received all this from the *Papists*, and not from *Christ*?

6. Seeing ye Commonly say, that this Sacrament of the Supper is come in the room of the Passover, and under the Law every Family had Power, without a Priest, to Celebrate the Passoever; why hath not also every Family under the Gospel, as much Power without any ordained Priest or Minister to Celebrate that called the Supper?

7. Seeing every true Christian feeds daily by Faith upon the Body of Christ, according to the Protestant Doctrine, and ought daily to remember the Death of Christ in all their Eating and Drinking, which is also sanctified unto them by the Word of God and Prayer, what peculiar Vertue or Efficacy hath your Sacramental Eating, more than ordinary Eating, when done with Godly Fear, Prayer, and Thanksgiving, and Remembring the Lord's Death?

8. Seeing it's clear from *Luk.* 22. 17,18,19,20. that Christ did take the Cup twice, once before he gave them the Bread, and once after, bidding them do the same; Why take ye the Cup but once? Was this only a bare Circumstance?

9. Is not the Apostle *Paul*, 1 Cor.10.15.16,17. to be understood of quite another Bread and Cup than that which is Visible and Outward, when he saith, *I speak as unto Wise Men, judge ye what I say*: (Did he not say this, because he was to speak of the Bread and Cup in the Mystery, as it was Altogether a Spiritual and Invisible thing, to wit, The real Body and Blood of Christ spiritually received, which none but the spiritually Wise could understand?) *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread; for we are all Partakers of that one Bread.*

Is

Is it not clear from all this, that *Paul* speaks not of any Visible or Corruptible Bread, but of Christ himself, as he is Spiritually and Invisibly received by Faith, whom he calls the same *Spiritual Meat and Drink*, which the Fathers received of old? See the same Chapter, Verſ. 3, 4.

10. Do any receive the Supper of the Lord, or ſup with the Lord, but ſuch as *Open to him*, and *hear his Voice*, according to *Rev.* 3. 20? And is not this Supper (or ſupping with the Lord) Altogether Inward, Spiritual, and Invisible?

Gal. 2. 18. *If I Build again the things which I Deſtroyed, I make my ſelf a Tranſgreſſor.*

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